Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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MISCELLANY.

LAYS OF THE EARLY MARTYRS.

The iron chain hath bound him,
Which Mercy never broke;
The echoes sleep around him,
Which Gladness never woke;
No bright ray cheers his dungeon gloom,
Meet prelude to the darker tomb.

His young bride knelt imploring,
They recked not of her prayer,
His aged sire was pouring
The plaints of wild despair;
In vain—they dragged him to his cell,
Scarce had he time to breathe "Farewell."

Yet calmly is he sleeping
On earth his only bed;
While armed guards are keeping
Their vigil o'er his head;
And voices through the mid-night gloom,
And hurrying steps proclaim his doom.

A tyrant's wreath enchains him
To die the death of shame
The only guilt that stains him—
He bears a Christian name;
That name unhonored—unforgiven
So loath'd by him—so loved of heaven!

Now joyous morn is breaking
Bright o'er th' impurpled sky;
The fetter'd captive waking,
Remembers death is nigh;
Yet his firm air, and placid brow,
Nor sign of doubt nor dread avow.

A quenchless hope shall cheer him,
In nature's weakest hour;
His Lord is ever near him,
With arm of matchless power:
And guilt may fear—or falsehood fly—
The faithful Christian dares to die.

One prayer for her, the dearest,
His own beloved bride,
In peril's hour the nearest,
And firmest at his side:
Then on without a tear or sigh,
On to the scene of agony.

But soon shall he awaken,
On realms more bright and fair;
Here lone though not forsaken—
By angels welcom'd there.
Where, Death, shall then thy triumph be,
And where, O Grave, thy victory.

From the Rockingham Gazette.

OH! sacred star of evening tell,
In what unseen celestial sphere,
Those spirits of the perfect dwell,
Too pure to rest in sadness here!

Roam they the chrystal fields of light,
O'er paths alone by angels trod?
Their robes with heavenly lustre bright,
Their home, the paradise of God?

Soul of the just! and canst thou soar,
Amidst those radiant spheres sublime,
Where countless hosts of heaven adore,
Thro' the unbounded fields of time:

And canst thou join the sacred choir,
Thro' heaven's high dome the song to raise,
Where Seraphs strike the golden lyre,
In ever-during notes of praise?

Oh who would heed the chilling blast,
That blooms o'er time's eventful sea,
If doom'd to hail, its perils past,
The bright wave of eternity.

And who the sorrows would not bear,
Of such a transient world as this,
When hope displays beyond its care,
So bright an entrance into bliss! 1818.

STUDY OF THE LEARNED LANGUAGES.

(Concluded from our last.)

The study of the languages, likewise, exercises an influence upon the habits, and tends to form those of patient investigation, close attention, and accurate discrimination. Habits are formed, almost without our knowing it, by frequently repeated acts of the same kind. The boy, who will for a few moments leave the frivolity and fickleness of youth, and patiently investigate the meaning of a single sentence in Latin or Greek, is laying the foundation of the habit of patient investigation. At the next attempt, he will be able to continue his exertions for a longer time, and each repeated act increases his power, till, at length, the habit of patiently investigating, of searching thoroughly, whatever subject occurs, is established and confirmed. The study of the languages begins with such simple examples, and leads the mind on by such short and easy steps, it consists in such little exercises, as last but for an instant; and are separated from each other by intervals sufficient to prevent fatigues, that it forms a better exercise for the habit of patient investigation than almost any other study.

But we do not acquire this habit alone; it comes accompanied with that of close attention. Would we investigate patiently, we must attend closely. These two habits are inseparable companions. They are however united still more closely than ever in the study of the languages, since the least inattention to the meaning of a single word involves the student in darkness and doubt, and doubles his labour; so that the natural indolence of our disposition will prove an incitement to close attention, and each act of close attention is exercising its influence in forming the habit.

In the study of the languages we are engaged in a pursuit, the correctness of the results of which, will depend upon the accuracy of our discrimination. We cannot proceed a single step, without accurately discriminating between similar, and almost synonymous words and expressions; so that every step we do proceed in this study, is confirming the habit of nice discrimination.

Many, who are willing to allow the importance of the study of the languages in respect to the objects that have been mentioned, come forward with an objection, as unfounded as it would be powerful, were it true. The objection alluded to, is, that this study has an immoral tendency; and numerous expressions of an immoral import are quoted in support of this objection. But is it a fact, that those, who are best acquainted with the writings of the ancients, are the most immoral part of the community? Is it a fact, that those among the learned, who are immoral, are so merely because they have studied the languages? Do we ever hear convicted criminals, who have studied the languages, for some such there are, imputing their crimes to the immoral impressions they imbibed from this study? No; the fact is otherwise. But give the objection its full weight, and it will destroy itself by proving to much. The immoralities of the ancient writers arose from their idolatrous religion. With that they were intimately connected, and to that may they be traced as a cause. If then, there is danger of becoming immoral, there is still greater danger of becoming converts to idolatry; for, if we are so much pleased with the absurd practices of the ancients, as to wish to imitate them, we shall find it much easier to do so by adopting the principles that naturally generate those practices, than by attempting to ingraft them upon the pure principles of christian morality. But we forget that we are not confined to the contemplation of these immoralities, and never realized from them;—that we live amid the sublime doctrines and pure principles of christianity; and we frequently wonder why it is, that what might be supposed to be the natural consequences of the study of the languages are so seldom witnessed. But this will admit of an explanation. If you wish to heighten the beauty or increase the deformity of any object, exhibit it in contrast with its opposite. White never appears purer, than when contrasted with black, and black appears still more striking, when viewed on a ground of white. Virtue, as displayed in conduct, never appears more attractive than when contrasted with vice; and he, who would resolve to "follow virtue for virtue's sake," would find his resolution strengthened by beholding vice set out in its truest colours, and exhibited in contrast with virtue. Liberty and slavery must be viewed in opposition, if we would appreciate the blessings of the one, or realize the evils of the other. The beauty of christian morality never appears more lovely, and we never feel more grateful for a revelation, than when we reflect on the moral degradation of the most polished nations of antiquity. We then only feel and realize the trifling value of all human wisdom, in comparison with that which is from above. We are then only fully convinced, that it is not from civilization and polite learning, that our most invaluable blessings flow, when we look on the condition of those in ancient times, who were equally civilized, and equally polished with ourselves, but enjoyed not the light of revelation. Those who reject the gospel as useless, are not the persons who have candidly considered the brightness of the genius, the correctness of the taste, the purity of the sentiments of friendship, and the elevated feelings of patriotism, exhibited by the writers of antiquity, in connexion with the low and degrading views they took of the divine nature and perfections, and the worship and service required. The study of the languages has a favorable effect in a moral point of view, as it causes us to set a higher value upon, to cling closer to, to adopt more readily, and reduce more thoroughly to practice the morality of the New Testament.

We have thus taken a slight and superficial survey of the study of the languages, when viewed in connexion with the true object of education. This survey has taught us, that most if not all of the objections to this study, have arisen from a mistaken view of the object of education, or from the abuse of the study objected to. If there are any objections not included in these classes, they will be found on examination, to bear equally against other and approved studies. We have consequently felt authorsized in setting aside these objections as not bearing upon the point in question.

The influence of this study upon the secondary object of education, we have found to be beneficial; since a knowledge of the ancient writings is important as a guide in future advances, and a guard against future error; as a means of enlarging and liberalizing the views and feelings; as an auxiliary to other studies, an aid to the mind in acquiring a more thorough knowledge of the principles of language, and a more comprehensive view of the philosophy of grammar, than it otherwise could.

We have seen that the study of the languages, by exercising, improves the various and almost opposite qualities of a good memory; that it strengthens the reasoning powers, and exercises them on subjects of the same kind, as those on which they are to be employed in active life; that it refines the taste, so far as regards style, by imbuing the mind with the principles of good writing; that it carries along towards perfection, at one and the same time, the habits of patient investigation, close attention, and accurate discrimination; and finally, that by exhibiting the purity of christian morality in strong relief, contrasted with the brightest effort of human reason, it increases our love of that morality, and consequently has a favourable effect in a moral point of view. Such are some of the advantages of the study of the learned languages. Is this study of any importance as a branch of education? and if of any, of what importance is it? Has it a tendency to promote the real object of education? Do the particular effects of this study extend to as many faculties, as those of other studies; and is its general operation on all the various principles of our nature, both speculative and active, as salutary as that of any other branch of education? If so, then it is equally important with other branches. What then is the result? Shall the study of the languages be exalted above its present station; retain the rank it now holds; or be degraded from the level on which it stands? This study does not fall among the necessary branches of education; nor does the study of Algebra or of the higher branches of Mathematics, since a person may pass without them. But if not necessary, it is important; important, not to those, whose object in acquiring an education, is merely to get as much knowledge, and submit to as much discipline and culture, as is barely necessary to enable them to pass in society; but important to those, who are desirous of fitting themselves for extensive usefulness; who wish to enlarge and expand their faculties, and elevate and refine their feelings; and who feel themselves inspired and impelled to action by an honourable and laudable ambition, to have their names enrolled among the great and the good of the earth. All, in short, who have the promotion of the true objects of education at heart, and who are willing to avail themselves of one of the best possible means of promoting those objects, will devote a considerable share of their time and attention to the learned languages.

Nil spero, sed frustra etiam tentasse juvabit.

A MEMBER OF THE JUNIOR CLASS.

June 14th, 1824.

MR COLMAN'S SERMON.

In our last we gave some extracts from Rev. Mr Colman's Dedication Sermon, at Salem. These extracts were principally from that part in which he gives a negative statement of the ends and purposes of Christianity; in other words, a statement of what were not its ends and purposes. In stating positively what *are* its purposes, he says, that the great end of religion is to make men good; its objects are practical and moral. In further explanation of this statement he says:—

"When we speak of the ends of religion as practical and moral, we mean what is sometimes familiarly denominated common honesty, and plain every-day morality. We mean fearing God and working righteousness, keeping the commandments, doing justly, loving mercy, and walking humbly with God. We mean governing our passions, speaking the truth, being honest, just, kind, contented, peaceable, pure in heart, temper, conversation, and conduct. We mean in the highest and best sense of the term, being good moral men; loving God and loving our fellow creatures; acknowledging God with a devout temper in all our ways; and doing to others as we would that others should do to us.

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A man's religion must be proved by his moral virtue; his moral virtue is religion; there is no religion without it.

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We may be asked, if we believe that there is merit in good works; we answer that there can be no merit without good works. We may be told that this is moral preaching; and we reply, that as far as it is moral, it is evangenlical, and no farther. If it is reproached as moral preaching, we ask only what it should be? It must either be moral, or immoral, or neither. Immoral, we know, you would not have it; and if it is neither moral nor immoral, what is the use of it? If it does not make men good, it can never make them happy. The virtues, which we recommend, may, by a perversion of the language of the scriptures, be called "the filthy rags of righteousness;" yes, and the more you have of them the better; for these tatters, upon which some christians, who are really as good as they profess themselves vile, attempt to throw so much discredit, and who nevertheless are careful to be thickly clad with them under their robes of orthodoxy, will be found among the brightest pieces in the celestial garments of the saints.

The character of christianity, we repeat it, is not sectarian nor exclusive. The object of Jesus was to establish no other sect than the sect of good men; and this his religion is designed to make at least as comprehensive as the human race. Wherever there is a good man, wherever a man is virtuous and pious, and faithful to use whatever light he has, and all which his condition furnishes; wherever a man fears God and works righteousness, there is a christian, not technically but virtually, and in the sense in which Jesus desired that all men should be christians; and let such men have more or less knowledge, let them be of any religion or country, they will be recognized by Jesus, as those who have done the will of his Father in heaven.

Such, we believe, are the great purposes of christianity; but we judge only for ourselves, and leave to others the full exercise of the same inestimable and inalienable right."

BIBLE NEWS.

We are happy to learn that a new edition of the valuable work entitled "Bible News" &c. by Rev Noah Worcester, D. D. has just been published. To show the excellent spirit of the writer, and thus to give those who do not know the work some means of judging of its character, we publish the substance of a letter addressed by Dr Worcester, to Thomas B. Wait, Esq. in which his chief object is to assign his reasons for not revising the work. After mentioning his want of health as his princpal reason for allowing it to be republished without revision, he proceeds to say,—

But want of health is not the only reason why I do not revise the work. After I began to write on the subject of *War*, in 1814, I soon lost all disposition to pursue the controversy which had for several years occupied much of my attention. I found that I had long been in errors in relation to war, far more pernicious than I was disposed to impute to any class of my brethren in respect to the Trinity. From that time to the present, I have been deeply impressed with the belief, that of all the errors which have ever afflicted mankind, those which sanction war as an honorable employment are the most fatal and the most to be deplored—not excepting the pagan errors which induce men to offer human sacrifices to imaginary gods. When I have reflected on the facts, that Christians of various denominations have been disposed to contend, and to reproach one another on account of a diversity of opinions on subjects of little practical importance, while they have united in giving glory to the practice of national robbery and murder, I have been shocked at the blindness and inconsistency of the Christian world. These reflections and feelings have completely overcome all the propensity I ever had for disputation on the subject of the Trinity. Indeed they have in a measure rendered me incapable of pursuing such inquiries and discussions; as they have disqualified me for fixing my attention upon them, in such a degree as is necessary to think and write to advantage.

What I formerly wrote relating to the Trinity I believed to be the truth, and it was my aim to speak the truth in love. But I made no pretentions to infallibility. There may be errors in what I wrote; and my neglect of further attention to the subject may be a reason why I have not discovered them. It is however my hope and belief that the book contains nothing reproachful to the Father or the Son, and nothing which can endanger the souls of men. If however, the reader shall find any thing in it evincing an unkind temper towards any class of Christians, he is desired to consider it as cancelled at my request, as what I disapprove and retract. For, in my opinion, no other error relating to the controversy is so dangerous, as that which is found in the hostile spirit with which the controversy has too commonly been conducted. Whatever may be the dignity of the Son of God, he is most honored by those who are most careful to imbibe and exhibit the spirit required in his precepts, and displayed in his example. However unexceptionable a man's creed may be in other respects, he has little claim to be regarded as a friend to the Saviour, if his faith works by hatred instead of love.

The bitter controversies among Christians, relating to the doctrines of their religion, may perhaps account for the astonishing blindness which has so long prevailed in regard to the anti-christian practice of War. By such disputes the attention of the people has been diverted from the benign and forbearing spirit of Christianity. A belief in some mystical doctrines, expressed in language not found in the Scriptures, has been treated as more important than that love which is the "end of the commandment," "the fulfilling of the law," and "the bond of perfectness." When, therefore, it shall be duly understood, that love is the sum of all Christian duty and all moral excellence, that true faith always works by love and purifies the heart, that the precepts of Christ are designed to teach us what we must be and do to obtain eternal life, and that the doctrines of the gospel are exhibited as motives to obedience; then the bitterness of theological controversy will subside, sanguinary customs will no more disgrace the nations of christendom, and the Pagans may again exclaim—"Behold, how the Christians love one another!"—That such a period may soon arrive is the fervent desire of Your affectionate friend,

NOAH WORCESTER.

MYSTERIES IN RELIGION.

To the inferences relative to *mysteries*, which we gave on our first page last week, we add the following:—

Another reflection, which we will add on this subject, is, that they are not the difficult and abstract doctrines of religion, which ought to attract most of our attention and study. Such doctrines are but of little use and importance. Though we should meditate on them from morning to night, they would contribute but very little to the illumination of our minds, and the satisfaction of our hearts. We should become neither much wiser nor much better. That, which ought most to occupy us, is the meditation of those plain and clear truths, which our religion contains. It is the study of these truths, which by the light they diffuse in our minds, are efficacious in sanctifying our hearts; it is the study and practice of our duties; it is this which ought to constitute our principal employment. In this regard we ought to follow that excellent maxim recorded in Deuteronomy; "Secret things belong to the Lord our God, but those things that are revealed belong unto us, and to our children forever, in order that we may observe all the words of this law."

The author of the article from which we make these extracts, alluding to the passion which many men have for *mysteries*, says that there are subjects much better suited to the capacties, and much more worthy the contemplation of men than the speculative doctrines on which they frequently employ their faculties. He proceeds to say:—

There are in the heart of man many depths, which it would be useful for us frequently to sound. "The heart of man," says the scriptures, "is deceitful above all things, and desperately wicked; who can know it?" In general we know ourselves but very imperfectly. We ought to labour to acquire as accurate a knowledge of ourselves as possible. We ought to endeavour to discover what is the situation of our hearts? what are the passions that commonly agitate them? what are the objects which make the deepest impression upon them, and which serve to excite the passions. We ought to endeavour to discover the vain illusions which we cherish, and by which we confirm ourselves every day in bad habits. These

are *mysteries of iniquity*, which merit all our attention.

There are mysteries of nature, which well deserve our most sedulous study. We ought to make it our highest entertainment to survey, in the various objects that surround us, the traces of divine skill, which they exhibit to all attentive minds, in order to be elevated by those means to those sentiments of admiration, which we ought always to cherish for the perfections of the supreme Being.

There are in the conduct, which God hath observed in regard to his church; there are in the favors which he hath lavished on mankind by the mission of Jesus Christ, *mysteries* of wisdom, of benevolence, of goodness, of holiness, of power, which we can never sufficiently admire.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 5.

THEOLOGICAL EDUCATION.

In the Christian Register of January 8th, we noticed the late re-organization of the Society for promoting Theological Education in Harvard University. We gave at that time the names of the Trustees and other officers who have been elected under the new constitution. Those names are certainly such as may inspire confidence in the right direction of the affairs of the institution, and in the faithful application of the funds to the promotion of its best purposes.

We are happy to observe that a Circular is published in connexion with the new constitution, in which a particular statement is given of the present wants of the Institution, and an appeal made to the liberality of the community in its behalf. As a means of turning the attention of the friends of the Institution to the subject, we take the liberty of making a short extract from the circular.

"If it is of the first importance to our churches, that they should be supplied with an able and devoted ministry. It is also of the first importance, that the Institution, at which their ministers are to be instructed, should be provided with all the means and facilities which the age affords and demands, for the cultivation of knowledge and piety. We are confident it can only be necessary to bring the School at Cambridge distinctly before the public in this one point of view, to create in our churches, and in the friends of religion generally, a feeling of deep and intense interest in its prosperity.

"We rely solely on the paramount claims of the Institution, which we now commend to your attention and patronage. What it has already done, it has done with very limited means, and notwithstanding great and unavoidable deficency; and yet, under all these discouraging circumstances, it has sent out many young men, whose piety and zeal, not less than their talents and learning, have won their way to public confidence and favor. The unprecedented demand for preachers from this school during the last year affords satisfactory evidence, that the friends of free inquiry, in every part of our country, are looking to it with an increased interest and satisfaction.—These facts evince more clearly than any general reasonings could do, the capacities of this Institution, and the wide, powerful, and salutary influence it is destined to exert on the community, when its present deficiences shall have been supplied. But they also cause the deficiences to be more felt, and therefore, in every view, must suggest to you the strongest possible arguments to give weight to this appeal."

In giving an account of the state of the Institution, it is remarked that foundations are needed for two more *Professorships*, one of *Ecclesiastical History*, and one of *Pastoral Theology*. Means are also wanted for purchasing *modern* theological works.

But the most pressing present wants of the Institution, are a separate *Building*, for the accommodation of the students, and *funds* for the support of a greater number than can now find encouragement there. The funds now at the disposal of the Trustees will support only twelve.

The estimated cost of a new building is *twenty-five thousand* dollars.

Why may we not hope that when the wants of the Institution are distictly known, they will be as promptly supplied by the munificence of our churches, as the wants of the Theological Seminary at Princeton have lately been. The Synod of Philadelphia some time since engaged to establish a Professorship at this Seminary, and 13,000 dollars were subscribed for that purpose, in Philadelphia, in two weeks, and nearly 5,000 dollars in Baltimore in the same time.

In that seminary *two scholarships* have been lately established, by the liberality of two individuals. The foundation of these scholarships is $2,500. The interest of this money is devoted to the support of one indigent scholar. Thus, with the small sum of $2,500 provision is made for furnishing to our churches, every three years, in perpetuum, one well instructed religious teacher. How could any of our churches, or benevolent individuals appropriate the same sum to a more commendable or useful purpose?

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

On Wednesday, 2 February, the Rev. John Flagg was ordained the fifth minister of the second Congregational Church in Roxbury, and the fifteenth of the same denomination, who has been settled in the town.

Such was the violence of the tempest, on that day, that but eight pastors, and five delegates were present from the sixteen churches, to which letters missive were directed.

The exercises began with the Anthem, "Now elevate the sign of Judah," &c.

The Rev. John Gorham Palfrey, of Boston, offered the introductory prayer, and read the scriptures.

Next succeeded the Anthem, "How beautiful are the feet of them, that preach the gospel of peace." &c.

The Rev. James Walker, of Charlestown, preached the sermon from Hebrews iv. 2. "The word preached did not profit them, not being mixed with faith in them that heard it."

The consecrating prayer was by the Rev. John Pierce, D. D. of Brookline.

The Rev. Charles Lowell, D. D. of Boston, gave the charge.

The Rev. Thomas Gray, of Roxbury, expressed the fellowship of the churches.

The concluding prayer was by the Rev. Alvan Lamson, of Dedham.

A hymn was then sung, and the Anthem, "O sing unto the Lord a new song," &c.

The newly ordained pastor gave the benediction.

The music was in a style of excellence unusual on such occasions.

It is observable, that, though the three Congregational Churches, in the town, have been uninterruptedly supplied with pastors, there has not been a previous ordination in either of them, for nearly thirty-two years.

The funeral solemnities of the Rev. John Bradford, the late pastor of the second Church, were attended, on Saturday last, but four days previous to the ordination of his successor. Such a prompt supply of the pastoral office is a token for good to this people, and inspires the hope not only, that their brotherly love will continue; but that they will be as careful to profit by religious institutions, as they are scrupulous to provide for them.

The sixth Congregational church now existing in New-England was gathered in Roxbury. Its records do not specify the exact time, when it was formed; nor do they determine with certainty, who was the first minister. Whoever wishes to compare the contradictory statements respecting the two first ministers of Roxbury, may find ample documents in the collections of the Massachusetts Historical Society, by consulting the contents of vol. X. Old Series, and vol. X. New Series.

The Rev Thomas Prince, perhaps the best authority, considers the Rev Thomas Weld the first pastor. He however cuntinued there but a few years, having been sent, in 1641, on an agency to the mother country, from which he never returned.

The following is a list of the Congregational churches, in Roxbury, with their pastors. There was a place of worship for no other sect, till 1 Nov. 1820, when a Meeting-House was dedicated for the Baptists. A house of worship was dedicated for the Universalists. 4 January, 1821.

N. B. The Roman characters denote the respective churches.

	Native Place.	Educated	Instal. or Ord.	Died or Dismissed.	Age.	Min.
1. Thomas Weld, I.	England,	England,	I. July, 1632,	Dis. 1641,*		
2. John Eliot, I.	England,	England,	O. 51 Nov. 1632,	Died, 1690,	86	
3. Samuel Danforth, I.	England,	H. U. 1643,	O. 24 Sep. 1650,	Died, 19 Nov. 1674,	47	
4. Nehemiah Walter, I.	Ireland,	H. U. 1694,	O. 17 Oct. 1683,	Died, 17 Sep. 1750,	87	
5. Ebenezer Thayer, II.	Boston,	H. U. 1709,	O. 26 Nov. 1712,	Died, 6 Mar. 1738,		
6. Thomas Walter, I.	Roxbury,	H. U. 1713,	O. 19 Oct. 1718,	Died, 10 Jan. 1725,		
7. Nathaniel Walter, II.	Roxbury,	H. U. 1729,	O. 10 July 1734,	Died, 11 Mar. 1776,		
8. Oliver Peabody, I.	Natick,	H. U. 1745,	O. 7 Nov. 1750,	Died, 29 May, 1752,		
9. Amos Adams, I.	Medfield,	H. U. 1752,	O. 12 Sep. 1753,	Died, 5 Oct. 1775,	48	
10. William Gordon, D.D. III.	Scotland,	[afterwards settled in Nevis, Scotland,		I. 6 July, 1772,	Dis. 17 Mar. 1786,	
11. Thomas Abbot, II.	Charlestown,	H. U. 1764,	O. 29 Sep. 1773,	Dis. 1783,	Died, 19 Oct. 1807,	73
12. Eliphalet Porter D. D. I.	Bridgewater,	H. U. 1777,	[Died, in Brookline, 1 Nov. 1789,			45
13. John Bradford, II.	Boston,	H. U. 1774,	O. 2 Oct. 1782,			
14. Thomas Gray, III.	Boston,	H. U. 1790,	O. 30 May, 1785,	Died, 27 Jan. 1825,	68	
15. John Flagg, II.	Boylston,	H. U. 1816,	O. 27 Mar. 1793,			
			O. 2 Feb. 1825,			
					2	
					22	
					0	
					20	
					62	
					21	
					68	
					40	

* He sailed for England, 6 August of that year.

† Prince says, "probably 9 November."

The Rev John Eliot, usually denominated the apostle to the Indians, is too well known to need particular mention. His life may be found in Mather's Magnalia, in the usual style of the writer. But it was written with good taste, and with many appropriate reflections, by the late Rev Dr John Eliot, of Boston, a remote relative, and published in the Historical Collections, Vol. VIII. O. S. We need no proof of his indefatigable industry and fidelity, as a minister of the gospel, and especially, as a missionary to the Indians. But though with his colleague, the Rev Thos. Weld and the Rev Richard Mather, of Dorchester, he was "selected to make a metrical translation of the Psalms," for the use of the churches; yet, from a document, on record, no one will give him credit, though he lived in the time of Milton, for taste in poetry. Reference is here made to the following lines in his church records, which, if not composed by him, are nevertheless in his hand writing, on Mrs Tompson, wife of the Rev William Tompson, first minister of Braintree, now Quincy.

"An anagram of Mrs Tomson, sent to Mr Tomson, in Virginia, she dying * in his absence, while he was sent to preach Christ to them."

"*Abigayll Tomson.*
I am gon to al blys."

"The blessed neuse I send to thee is this,
That I am gone from thee unto all blisse;
Such, as the saints and angels doe injoy,
Whom neither devil, world, nor flesh annoy;
The bliss of blysses. I am gone to him,
Who, as a bride, did for himself me trim.
Thy bride I was, (a most unworthy one,)
But to a better bridegroom I am gone,
Who doth account me worthy of himself,
Thought I were never such a worthlesse elfe.
He hath me cl[ad] with his own worthynesse,
And for the sake thereof he doth me blesse.
Thou didst thy part to wash me; but his grace
Hath left noe spot nor wrinkle in my face.
Thou little thinkst, nor canst at all conceive
What is the blisse, that I do now receive.
When oft I heard thee preach, and pray, and sing,
I thought, that Heaven was a most glorious thing;
And I believe, if any knew, 'twas thou,
That knewest what manner of thing it was; but now
I see, thou sawest but a glimpse, and hast
No more of heaven, but a little tast,
Compared with that, which here we see and have;
Nor canst have more, till thou hast past the grave.
Thou never touldst me of the tyth, nor yet
The hundred thousand thousand part of it.
Alasse (deare soule) how short is all the fame
Of these third heavens, where I translated am.
Oh, if thou ever lovedst me at all,
Whom thou didst by such loving titles call;
Yea, if thou lovest Christ, as who doth more,
Then doe not thou my death too much deplore.
Wring not thy hands, nor sigh, nor cry, nor weepe,
Because thine Abigaill is fallen asleepe.
'Tis but her body, which shall rise againe;
In Christ's sweete bosome doth her soul remaine.
Mourn not, as if thou hast no hope of me,
'Tis I, 'tis I have cause to pittie thee.
O turne thy sighing into songs of praise
Unto the name of God. Let all thy days
Be spent in blessing of his grace for this,
That he hath brought me to this place of blisse.
It was a blessed, a thrice blessed snow,
Which to the meeting I then waded through.

* * * * * * * * * * * * * * *

There never was more happy way I trod,
That brought me home so soone unto my God.
Instead of Braintree church, conducting me
Unto a better church, where now I see
Not sinful men, but Christ, and those that are
Fully exempt from every spot and scar
Of sinful guilt, where I no longer neede
Or word or seal my feeble soul to feed,
But face to face I ever shout the Lamb,
That down from Heaven for my salvation came,
And hither is ascended up again
Me to prepaire a place wherein to raigne;
Where we doe always hallelujahs sing
Unto that blessed and eternal king,
Where I doe look for thee to come ere long,
To sing thy part in this most joyfull song.

The Rev Samuel Danforth was brother of the Deputy-Governor of the same name; Fellow of Harvard College; father of the Rev John Danforth, of Dorchester; and great grand-father of the present Dr Samuel Danforth, of Boston. He preached the election sermon, in 1670.

The Rev Nehemiah Walter, fourth minister of Roxbury, was greatly respected for his talents and virtues. A volume of his sermons are extant, which are honorary to his character. The Rev John Barnard of Marblehead, an eminent minister of his day, says, that "he was of very good learning, a most excellent divine, admirable preacher, humble, prudent, courteous; his works praise him." It is not a little remarkable, that the period of his ministry, added to that of his venerable colleague, extends to 120 years.

Mr Walter was father of the Rev Nathaniel Walter, second minister of the second church, in Roxbury, and grand-father of the late Rev William Walter, D. D. first of Trinity church, afterwards of Christ church, Boston.

His son Thomas, who was his colleague, for a few years, was among the most distinguished scholars of the times. Dr Chauncy remarks, that he "often had occasion to admire him for the superlative excellence of his natural and acquired accomplishments. His genius was universal; yet surprisingly strong. He seemed to have almost an intuitive knowledge of every thing. There was no subject, but he was perfectly acquainted with it; and such was the power he had over his thoughts and words, that he could readily, and without any pains, write and speak just what he would. He loved company and diversion, which prevented his being the greatest student; and he had no need to study much; for his powers were so quick and retentive, that he heard nothing, but it became his own, so as he could afterward use it, as occasion offered. You may read his character, as given by his uncle in his sermon on his death. He died in the prime of life; otherwise he would have been more known in the world, as the first in New-England among our truly great men."

He was the author of "The grounds and rules of musick explained, "the first systematick work of the kind published in this country; with "a recommendatory preface," signed by the congregational ministers of Boston and its vicinity, and bearing date, 18 April, 1721. In the introduction he complains, "The tunes in use in our churches, when they first came out of the hands of the composers, were sung according to the rules of musick; but are now miserably tortured, and twisted, and quavered into a horrid medley of confused and disorderly noises. Our tunes have passed through strange metamorphoses, beyond those of Ovid. Our psalmody has suffered the like inconvenience, which our faith had laboured under, in case it had been committed and trusted to the uncertain and doubtful conveyance of oral tradition. At present we are confined to 8 or 10 tunes, and, in some congregations, to a little more, than half that number, which, being so often sung over, are too apt, if not to create a distaste, yet mightily to lessen the relish of them."

The same author published a discourse on sacred musick, which has been much praised for its just, striking, and original sentiments.

The second Church, in Roxbury, consisting of 18 members, was gathered, according to the usages of our fathers, by the Rev. Nehemiah Walter, of the first Church, on 2 November, 1712.

The Rev. Ebenezer Thayer, the first pastor left several discourses in print respectable, acoording to the taste of the times. On 26 Oct. 1717, he gathered the church in Brookline. In 1725, he preached the Election sermon.

The Meeting-house for the third Congregational Society, in Roxbury, was built, in 1769; and, on the last day of the same year, the Rev. Joseph Jackson, of Brookline, preached the two first sermons in it, A. M, from Psalm lxv. 4. P. M. from 1 Chron. xxii. 19.

On 11 Dec. 1770, the third church, consisting of 13 members, was gathered by the Rev. Dr Pemberton, of Boston, the Rev. John Bacon preaching from Jeremiah I. 5. H.

* He sailed for England, 6 August of that year.

† Prince says, "probably 9 November."

Mr Reed.....I send you for the Christian Register, the conclusion of a Sermon on Phil. i. 21. "To die is gain," delivered in the Church of the late Rev. John Bradford, of Roxbury, on Sunday afternoon last, the day succeeding his interment. G.

—

You have anticipated all along, I doubt not, my friends, the allusion which our subject has carried with it, to that servant of Jesus Christ, whose remains, we yesterday committed to the silent house of death. He who had so long ministered to you, at this altar, has now failed from amongst the living, and gone to give up his account. And, *now*, you sorrow most of all that you shall see his face no more. It is with painful sensations I contemplate this event. But I cannot forbear to indulge a passing tribute to the acquaintance of my earliest youth, to the companion and brother of my riper years, and to that long tried, faithful friend, who was dear to me whilst he lived, and whose memory will be ever sacredly cherished in my heart, now that he is dead. And it is no less demanded of me, also, from respect to *you*, my brethren, who have so long sat under his ministry and heard from his lips the joyful tidings of the gospel.

The late Rev. John Bradford was a native of Boston—born in August, 1756. He was the eldest of three sons, (all of whom have gone to their rest) descended from parents of high character, and respected for their piety and excellence. His early education was superintended in the grammar school there, under a celebrated scholar,* from whose instruction he soon imbibed a literary taste, and where he was prepared for the University in Cambridge, at which he was graduated in the year 1774. Whilst there, he maintained an honourable rank among the first scholars in his class, and from his early promise became a great favourite of the late eminent Dr Samuel Cooper, under whose ministry he had been educated, and from whose chaste and classic mind he acquired new cultivation and improvement of his own Having completed the usual preparations of that day for the ministry, he commenced a preacher of the gospel; and after a temporary suspension of his labors, owing to the peculiar circumstances of the times,† he resumed the work and was ordained over you, in May 1785, since which period, he has continued to be your pastor in the Lord, and till within about two years, with the exception of a few occasional interruptions, from accident or indisposition, continued to fulfil the duties of his ministry;—when, at length, through the infirmities of a weakened constitution, he was compelled to relinquish altogether the services of the pulpit, continuing, however, your pastor still. With what success he has, heretofore, preached amongst you, how you have received the messages of life, which he has delivered unto you, will one day be inquired, at the bar of God. His religious services were always acceptable to you, for they were sensible, fervent and impressive.

He had acquired no small stock of Theological knowledge, in which he was inferior to few, and his mind was treasured also with various polite and valuable literature. His sermons were intelligent and practical, and bespoke an ingenius mind. As a Belle Lettres and clasical scholar, there were not many who equalled and very few who surpassed him. And this palm of honor he had a right to wear.

Distinguished, however, as he was for his literary acquisitions, he was no less preeminent in his social qualities. How entertaining he was as a companion, what peculiar powers of conversation he possessed, alike *instructive* and alike *pleasing*, and enlivened always, by a ready, truly original, but innocent *wit*, peculiarly his own, was sufficiently known to all who knew him.

As a friend, I can attest to his worth. He was warm hearted and affectionate, always faithful and sincere, ever to be reposed in with perfect confidence, and his thorough knowledge of the world, of manners and of men, entitled his judgment to great respect. No one more quickly penetrated the human character, or discerned the hidden motives of action.

In his disposition he was always cheerful, animated, and lively; and his moral character was without spot or blemish; in every respect honest, upright, and true to his promises, without the least deception and or the least guile. His religion was sincere and fervent. But in his public services he was thought much to resemble the manner of *South*.

As an husband and a father.—But, I forbear, nor would venture to intrude into the sacred retreat of domestic life, nor awaken feelings, I would fain attempt to soothe, and which express more than any thing I could utter.

As a brother in the *ministry*, he was respected and highly beloved by every one. He spoke ill of none, and hoped well of all. Envy had no place in his character, and love predominated in his heart. He possessed a truly catholic mind, too far elevated, to become shackled by narrow and exclusive views, but wide and comprehensive as were the excellent feelings of his soul. He was truly a liberal christian, and was not afraid nor ashamed to be called such. To sect or party, in religion, his enlarged mind and views, strengthened and improved by extensive reading and acquirements, could never feel confined, he loved and venerated the good of every faith and of every name. He possessed, in a word, the mind of a scholar, the feelings of the friend, the manners of the gentleman, and the virtues of the christian.

For a considerable time previous to his departure, his earthly tabernacle seemed falling into ruins, but without any sickness, pain, or uneasy sensations, and gradually wasted away. Till within a few years, he had an uncommonly youthful appearance, but it suddenly and rapidly changed, and he appeared to sink down at last into the grave of premature *old age*, and exhausted nature fell to sleep on the lap of her mother earth.

Naturally his disposition was timid, and death had long worn to him an appalling aspect. But for months previous to his departure, this king of terrors had changed his form into an angel's face, and wore no more frowns for him. "How," said he to me recently, and more than once, "how wonderfully am I changed? I, who once viewed death with so much dread, now contemplate it not only *without* fear but even with *desire*. I should be glad now to lay down my burden and take my rest." And he added at the same time, his "gratitude to heaven for this release from apprehension."

During his last short illness, such was his weakness, that he saw none but his immediate family and physician. To them it was with difficulty he could interchange any conversation. He exercised in it, however, the most entire *patience* under great bodily op-

* Mr James Lovell.

† American Revolution.

pression, and continued still desirous for his release—for that it was time to be at home—and so it pleased his Almighty Father that he should.

I meet you, my christian friends, here, to day, at your request, just to glance at scenes already past away, and no more to return in this world; to mingle my sympathies with yours; to recall, once more to our hearts the image of him we *both* loved; and then to return to the active duties of life, and of our stations again. But these scenes still live in their consequences, and in these consequences they will never die. He is now gone down into his narrow house, and we shall behold him not again, till the heavens be no more. He has gone a little earlier over the stream, which we all "must soon cross and join him again." Henceforth, forever silent will be that voice, from which you have so long been accustomed to hear the glad tidings of salvation. Stiff and motionless now, are the hands, that have been so often lifted up in this house, in prayer to God for you; and cold is that heart, which once beat with benevolence and fervor, for your immortal welfare. Fulfil now I beseech you, those prayers, and cherish the virtues he inculcated upon you. But weep not for him; the fatigues of his pilgrimage are over, and he is forever at rest from his labors. Rejoice, that you can sing over him the song of the resurrection; assured, that for all those whose services have been active and faithful, there is a recompense in reserve that will be glorious and unfading.

Finally, my brethren, remember those who have had rule over you in the Lord; whose faith follow, considering the end of their conversation. This day you are called upon, to remember how you have heard, and to hold fast and repent how far you have profited under the counsels, warnings, and instructions you have heretofore received from those lips, that are now locked up in silence; and it is with yourselves to determine, whether they shall prove to you a favor of life unto life, or of death unto death? My friends, *you* have our sympathies and prayers, as well as his afflicted family, that the chastenings of our heavenly Father may serve to purify and to exalt us, and to prepare us for that unseen state, to which we are all so rapidly hastening. Soon must *we* the preachers of the gospel, and *you* the hearers of it, be called to our last account; we must give up, each one, his stewardship, and be no longer stewards. And God Almighty grant, that, at that solemn hour it may then appear to our mutual and inexpressible delight, that *we* have not preached, and that *you* have not heard in vain.

FOR THE CHRISTIAN REGISTER.

ISAAC PARSONS, late a member of the Theological School at Cambridge, whose death has been already noticed, was a native of New-Gloucester, Me. & a graduate at Bowdoin College, Brunswick. His religious instruction from the clergyman of his native place & from his instructers had been of the orthodox kind. But by reading and reflection he had become convinced of the importance of those rational theological sentiments in the belief of which he died.

He had adopted these sentiments from a deep and heartfelt convicton of their truth and importance.—He had not however adopted them merely as principles of speculative belief—he had reduced them to practice, he had bound them to his heart, and he carried them with him to his grave. The striking traits of his character consisted in that seriousness—that devotion and practical piety so desirable in every one who is preparing for the duties of an ambassador of Christ, and so essential to the character and usefulness of a christian minister. There was in his deportment none of that lightness and frivolity by which the christian ministry is sometimes dishonoured, and which are so inconsistent with the cast of mind to be looked for in one who is devoted to the high office of negociating between man and his Maker.

There was a sobriety, dignity and consistency in the whole character and deportment of Mr Parsons, which were particularly appropriate to the clerical profession, and which in conexion with his great fairness of mind, and highly respectable attainments, gave promise of his being a blessing to the christian church.

His religious principles having been adopted from sober inquiry, and conviction, were such as sustained him at the most trying period. In his last illness he was calm, resigned and patient; and just before the close of his life, desired his friends to say to his fellow-students at Cambridge that the religion he had adopted as a rule of life he found comfortable at the approach of death.

FOR THE CHRISTIAN REGISTER.

Mr Reed.....I was pleased to see your correspondent B. C. using his memorandum book to so good a purpose as he has done in your last paper. But he must know little of human nature, if he expects bad customs to be discontinued without even "the usual queries." I have only a word to say upon the first article of his strictures, upon which, it appears to me, he discovers more zeal than discretion. I have even supposed that the "collecting of money while around the communion table" as practised in the New-England Churches, was a practice founded upon the best authority, and designed for the best purposes. I cannot conceive that any "revulsion of feeling," or "forcing away of better things" need arise from depositing our monthly donation of charity at the table where we meet to cherish every good, kind, and holy feeling. It appears to me that something like this practice is countenanced in Paul's directions to the Corinthians, (1 Cor. xvi. 2.) Possibly however, your correspondent may think this collection designed merely to defray the church expenses;—although this may be in part the object, I believe he will find it to be but a small part, in most of our churches. In some I know, the funds thus collected are appropriated to a charity fund under the direction of Trustees. The supply of the temporal wants of the church members, and also to religious charities, both in and out of the church.—And to my mind, no more appropriate time or manner can be chosen for making or collecting such donations, than when we have just been commemorating the love which was stronger than death.

I hope nothing I have said will prevent B. C. from continuing his attempt to expose and discourage "*bad* customs" in our churches; but let him be careful not to fall into the usual error of reformers, and pluck up the wheat with the tares. A. G.

☞ Some Gentleman who called at this Office on Wednesday, P. M. left his own new silk umbrella, and took another something worn and defaced. He will please call and make the exchange, when convenient.

MASSACHUSETTS LEGISLATURE.

IN SENATE.

Thursday, Jan. 27. Leave for bills was granted on several petitions.

The amendments to the engrossed bill incorporating the Plympton Nail Factory, passed in concurrence.

The following bills passed to be engrossed, and were sent down for concurrence:

A bill to prevent and punish frauds upon Banks.

—— concerning bail in criminal cases.

—— to incorporate the Norfolk Mutual Fire Insurance Company.

—— in addition to an act entitled an act in addition to an act entitled an act to enable the Proprietors of Social Libraries to manage the same.

Friday, Jan. 28. The following bills passed to be engrossed this day

A bill to incorporate the Fall River Iron Work Company.

—— to incorporate the Anawam Manufacturing Corporation.

—— to incorporate the Boston and Braintree Brass and Copper Factory.

—— establishing the Boundary Line of the city of Boston and the town of Brookline.

—— to regulate the taking of Fish in Bridgewater.

—— to allow grace on Bills and Promissory Notes, according to custom of merchants.

—— to empower the Selectmen of the town of New-Bedford to increase the number of Enginemen.

Saturday, Jan. 29. Orders were passed on various private petitions.

A bill, requiring notice to be given of attachments of Real Estate, was read a second time, and assigned to Monday next for further consideration.

The Hon Mr Hodges had leave of absence for one week from Monday next, and Hon Mr Dimmick for the remainder of the session.

The following bills passed to be engrossed, and were sent down for concurrence.

A bill in addition to the act regulating the Fishery in Taunton Great River.

—— in addition to the act to incorporate the Eagle Insurance Company.

—— to incorporate the Hingham Umbrella Manufactory.

The following bill passed to be enacted:—

A bill to incorporate the Plympton Iron Company.

HOUSE OF REPRESENTATIVES.

Thursday, Jan. 27. A resolve was passed relative to measures for surveying the harbour of Marblehead, and for using means for improving the harbour.

The following bills passed to be enacted:—

A bill in further addition to an act establishing the city of Boston.

—— in addition to an act to establish Courts of Sessions.

—— relating to Locks and Canals on Merrimack river.

—— to incorporate the First Universalist Society in Acton.

The resolve of the joint committee on the petition of the Trustees of the Amherst Academy, was again taken up and discussed, but no question was taken thereon.

Friday, Jan. 28. A joint Committee was appointed to consider the expediency of establishing a school fund for the support of primary schools.

The following bills passed to be enacted;

A bill to incorporate the Plympton Iron Company.

—— to prevent and punish frauds upon banks.

The Report of the Committee on the petition of the Trustees of the Amherst Academy was further debated, and the question being taken on granting leave for a bill, was decided in the affirmative, by yeas and nays—Yeas 114, Nays 96.

Saturday, Jan. 29. The principal business of this day was of an uninteresting character.

The consideration of a resolve, directing the committee who shall prepare the Tax Act, to include in the same, sheep, salt-works, and machinery in cotton, linen and woolen manufactories; and that the Presidents, &c. of Harvard and Williams Colleges, Ministers, Preceptors of Academies, and Latin School Masters, possessing estates over the value of $5000, be taxed for the excess, was assigned.

Adjourned to Monday 11 o'clock.

EIGHTEENTH CONGRESS.

SENATE.

Monday Jan. 24. A report relative to the judiciary system was received read and ordered to be printed.

The bill allowing a drawback on cordage of a certain description was debated at length, and before any question was taken the Senate adjourned.

Tuesday Jan. 25. The bill relative to a drawback on exported cordage manufactured from imported hemp was discussed. The question on engrossing for a third reading was decided in the negative. 25 to 18.

The subject of internal trade with Mexico, and the contemplated road from Missouri to Mexico, was brought up. Mr. Benton who introduced it, spoke upon it at length. The further continuation of the subject was deferred till tomorrow.

Wednesday, Jan. 26. The bill relative to a road from Missouri to Mexico came up, and was ordered to be engrossed for a third reading, 30 to 12. After spending an hour on executive business the Senate adjourned.

Thursday, Jan. 27. The bill authorizing the President to cause a road to be marked out from Missouri to Mexico, was passed and sent to the House for concurrence.

A petition was received for a Charter of a Medical College in Washington. D. C.

A Message was received from the President relative to Indian Affairs. It was ordered to be printed.

After the consideration of executive business, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Monday, Jan. 24. Resolutions were adopted relative to the purchase of books for the use of Congress; and also relative to the trade in spirits with some of the S. American governments.

The subject of modifying the Penal Code of the United States was brought up. The subject was discussed at considerable length, by Messrs Webster, Wickliff, and Livermore. The House adjourned without taking any question.

Tuesday, Jan. 25. The subject of yesterday, (modification of the Penal Code) was resumed. A long discussion took place, but nothing final was done when the house adjourned.

Wednesday, Jan. 26. The committee appointed to prepare rules for the government of the house in the choice of President, if the duty should devolve on that body, reported.

The substance of the rules was this:—

1. If on counting the Electoral votes, it should be found that there was no election of President by the Electors, it was then to be entered on the Journals of the House.

2. The roll of the House shall be called, and if one or more members are present from two thirds of the States, they shall then proceed to ballot by states, from the three highest candidates on the Electoral list, and shall continue balloting till a President be chosen.

3. The doors of the Hall shall be closed during the balloting, except against members of the Senate, and officers of the House; and the galleries shall be cleared on the request of the delegation from any state.

4. After the balloting commences no proposition to adjourn shall be received, except on motion of one state and seconded by another; and then the question shall be taken by states.

5. The delegation of each state is to be seated by itself, and to ballot by itself, and the result is to be collected (by persons appointed for the purpose) from each delegation. Persons from each state will examine the result, and report to the house, &c.

The report was read and ordered to lie on the table.

The subject of modifying the *Penal Code* came up again. Certain amendments were proposed, and the subject was discussed again at length. The bill was finally ordered to be engrossed for a third reading.

The modification of the powers of the Supreme Court, and the General improvement of the National Judiciary became a subject of considerable discussion, and notice was given by Mr Webster that a bill previously reported on the subject would be called up next Tuesday.

Thursday, Jan. 27. The bill respecting the Post-Office department, was taken up in committee of the whole. A long debate followed, and the committee rose, and had leave to sit again.

A message was received from the President relative to Indian affairs, in which he recommends the adoption of measures by which the Indian tribes in Georgia &c. may be amicably removed to the West.

GENERAL INTELLIGENCE.

Manufactures. The Legislature of New-Jersey has incorporated a company, with a capital of 150,000, for the purpose of bleaching, printing, and dying. It is said the works will probably be established at Patterson, and that every exertion will be made to bring the printing business to perfection.

Winter at the North. The Concord, N. H. Patriot of Jan. 31, states the winter had been very mild in that region thus far; but that at Sandwich, fifty miles north, the winter set in about the first of November, and that the snow had remained since that time about the depth of one foot.

Gen. Lafayette's Portrait. Mr S. F. Morse has been appointed by the corporation of the *city of New-York*, to repair to Washington for the purpose of taking a full length portrait of Gen. Lafayette, to be placed in the City Hall.

New-Hampshire. The Hon *Arthur Livermore*, of Holderness, has been appointed Chief Justice of the court of Common Pleas, for the state of New-Hampshire, in the place of the Hon Mr Bartlett now in Congress, who has declined accepting the appointment; and the Hon. Josiah Butler, of Deerfield, has been appointed Associate Justice, in the place of Mr Buffum who has also declined.

The presidential election.—We have received letters from Washington Jan. 27, at which time the prospect continued favorable to Mr. Adams.—It was publickly known that the friends of Mr. Clay were disposed to support Mr. Adams, and many persons considered his election certain. It could however, hardly be considered certain, until it was known how the friends of Mr. Crawford would decide between Mr. Adams and General Jackson. We do not learn that this point was ascertained in relation to either of the Crawford states. It was at one time reported, that Mr. Crawford had agreed to use his influence in favour of the General, but this report was soon ascertained to be unfounded.—*B. D. Adv.*

NEW YORK, Jan. 31.—The packet ship Canada, Capt. Rogers, arrived yesterday from Liverpool, having sailed thence on the 5th inst. The packets of the 16th and 24th of December were detained till that time, and sailed in company. She brings advices of an important advance in the Cotton Market.

The Canada also brings the melancholy intelligence of the loss of the fine ship *Diamond*, Capt. Henry Macy, from this port, for Liverpool, with, it is greatly feared, *all except one that were on board*, about fifty souls. The Diamond sailed hence on the 12th of December, and was lost on the 2d inst. in Cardigan Bay, Wales. The particulars of this most distressing occurrence have not reached us.

The following extract of a letter from G. Thomas, as the Agent of Lloyd's at Liverpool, to the owner of the Diamond, dated Jan. 3d, gives a faint hope that some of the crew were saved.

Liverpool, Jan. 3d.

"On Saturday night last, the ship Diamond, Capt. Henry Macy, from New York, laden with cotton, struck upon the Causeway near the east end, and sunk in seven fathoms water. An express came to me last night for a vessel or boat to go off directly to take six men from the rigging.—The Preventive Boat immediately went, and I hope was successful—It is not yet returned, being in the District of Barmouth. It is reported that ten men are drowned. One man got safe to shore.

Interesting Facts.—A beautiful butterfly, of the oak species, was caught in the streets of Halifax on the 1st of January.—The St. Lawrence, at Quebec, remained open on the 20th January. The oldest inhabitants of that place say there is no example within their memory of so mild a winter. The snow fell at Petersburgh, Va., on the 22d and 23d January to the depth of two feet. Two negroes perished in the storm. At City Point, the snow drifted in some places to the height of six feet.

Great Storm. A snow storm, with the wind from the northeast commenced on Tuesday. In the night the wind became violent and continued so till about noon on Wednesday. The tide rose to an unusual height, covering many of the wharves with water.

Many cellars were filled, and considerable damage was done. The shipping was less injured than might have been expected.

The following article in relation to the causes of the great storms &c. that have been experienced of late in this country and in Europe is from one of the late French papers.

Some of the great astronomers of Europe attribute the phenomena of the extraordinary seasons, the numerous tornadoes, hurricanes, earthquakes, &c. recently experienced in various parts of the world, to the present approximation of the Moon to the Earth, which, they state, is nearer than it has approached for 300 years. They add that the Moon will not commence a retrogade course for some months to come, and that it will not again attain its present proximity to the earth for several centuries.

We are happy to learn that the persons on board the French ship Jerome Maximilien, from this port, the wreck of which recently drifted ashore at Turks Island, were all saved. A port-au-Prince paper of Dec. 26th received by the Native, states that the schr. Unity, Howell, which had just arrived from Philadelphia, had on board the crew and passengers of that ship.

Judicious Liberality. Mr James Wills, of the Society of Friends, Philadelphia, deceased, has made the following bequests;

To the Friends' Assylum for insane persons $5000. To the four Monthly Meetings of Friends Society, $2500. To the Philadelphia Society for the establishment and support of Charity Schools, $1000. To the Magdalen Society, $5000. To the Orphan Society, the house in which he resided, No. 85, Chesnut-street. To the City Dispensary, and the Dispensaries of Southwark and the Northern Liberties, the two dwelling houses, Nos. 85 and 86, adjoining his residence.—The residuary estate to be applied to the erection and support of "The wills Hospital," for the relief of the Blind and Lame. It is said the residuary estate, will amount to 60,000 or 70,000 dollars.

The Merchants and Grocers in this city, have almost unanimously agreed from and after the first day of February next, to buy and sell by the *decimal* hundred and ton of 2000 lbs. all goods that have heretofore been estimated by the English cwt. and ton of 2240 lbs. *Daily Adv.*

James A. Holden, Esq. formerly of this city, has been appointed consular commercial agent for the United States at Aux Cayes.—*Courier.*

FROM EUROPE.

London papers have been received to January 3.

The withdrawal of the French troops from Spain had been delayed.

It was reported that France had acknowledged the independence of Hayti.

A dreadful inundation had been experienced at St Petersburg, Russia, by the overflowing of the Neva, in a hurricane, on the morning of 19th Nov. Many lives were lost, and great distress was occasioned by the destruction of provisions.

The inundation lasted about three hours. By nine o'clock in the evening the water was entirely withdrawn. The following extract is from the London Codrier.

"It is stated in one of the letters received, that in less than five minutes, the whole city was inundated at once. In the Newsky Prospect, the principal street, where there were the richest store houses, and immense depots of sugar, the water was ten feet deep. Four horse carriages, heavily loaded, which five minutes before were rolling through the dry streets, were carried away by the flood. Another letter says, "according to accounts which I have yet collected, the water was ten feet deep in the greatest part of the city, and not less than five in the highest streets."

It is further stated in the Courier, that the total number of lives lost was 500!

The same storm or hurricane went over the northern coast of Jutland, passing Gottenburg and Stockholm, and doing immense damage.

The British Parliament was to meet on the 3d of February, for the despatch of business. It was estimated that 20,000 houses had been added to the British Metropolis during the three last years.

The following are extracts from some of the foreign papers.

London, Dec. 29. The Russian Finance Minister has published an official statement, tending to tranquilize the mercantile world in general on the results of the inundation.—The injury to goods in the private warehouses of merchants and others has certainly been considerable, but yet much less than report had stated.

Jan. 3. The *Algemine Zeitung*, which has been received to the 27th ult. mentions the speculations given rise to by the arrival of Mr Stratford Canning at Frankfort, on his way to Vienna and St. Petersburgh. It is affirmed, that no apprehensions is now entertained of the friendship of the Great Powers being disturbed. On the question relative to the claims set up by Russia to a line of coast in North America, the United states are made to appear the aggrieved party, and England is described to act as mediator between the American and Russian Governments. All the Great Powers, it is added, are resolved, by "powerful invention," to put an end to the sanguinary contest between the Turks and Greeks; but in what way, or in whose favor, the powerful inventions will take place, is not specified. *Courier.*

A gentleman who left Madrid on the 18th Dec. states that petitions had been presented to the King from 40 principal towns praying for the re-establishment of the inquisition!!

We understand that a ship of war has been ordered to get ready, for the purpose of conveying to New-York the government and Canada Company's Commissioners, who will sail early next month. From New-York, they will proceed to Albany, and then, probably, by the line of the new canal to Lake Erie, at the head of which, on the banks of the Detroit River, they will begin their labors, as spring commences in the south-western extremity of Upper Canada, earlier by some weeks, than at Glengary, which is the north-east boundary of the province. *London paper.*

The following instance of the miserable state of superstition existing in Spain has been stated as a fact:—A new Marine Insurance Company was some time since established at Madrid, in which the premiums were fixed on a scale much below any that was ever heard of, or such as the nature of sea risks would warrant. The company, as may be supposed, soon fell to the ground. On being asked how the projectors could think of succeeding upon such a scale of calculations, one of them replied, that they had set apart a certain number of shares for the Virgin Mary, and relied upon her influence to protect them from loss!

Spain. The King of Spain has demanded of the United States the revocation of their acknowledgement of the independence of the governments of South America; and in case of the refusal of our government he threatens to issue a decree *revoking the cession of the Floridas!!!*

From Lima. Late accounts from Lima, state that that place is still in possession of the Royalists, but that the Patriots are daily expected, and that the Royalist troops are so few and feeble, that it will require but a small force to dispossess them of the city.

From Chili and Peru. Despatches have been just received from our minister at Chili. There had been no battle between the contending armies in Peru, since August 5. Great desertions had taken place among the Royalist troops since. Bolivar has about 12,000 men, and the prospects of the Patriots are very flattering.

To Correspondents. "Apollos," No. 3, is necessarily deferred.

The communication in reply to the articles of G. in the Register of Dec'r. 10 and 17, is received and will be inserted.

MARRIAGES,

In this city, Mr Ezekiel Simpson to Miss Roxana Simpson.

On Sunday evening last, by the Rev Mr Streeter, Mr Daniel Tucker to Mrs Mary Hela.

In this city, on Saturday morning, by the Rev. Mr. Dean Mr. Ezekiel Simpson to Miss Roxana Simpson.

DEATHS.

In this city, General Amasa Davis, at an advanced age.—In his death we have lost one of our most useful, patriotic and eminent citizens; and the State an officer who sustained the important station of Quarter-Master-General, with distinguished integrity and success nearly forty years.

At Baltimore, Ezekiel Freeman, Esq. aged 63 years.

At Philadelphia, Mr John Merriam, a native of Boston, aged 22.

At Cambridgeport, Mr Thomas A. Pease, aged 35.

In Bridgewater, 29th ult. William Donnison, son of Rev. Mr Hodges, aged 27 mo.

Poetry.

DECEIT OF ORNAMENT AND APPEARANCES.

Who will deny (at least in respect to *ornament and appearances*) that what was true in the days of Shakespeare, is true in our own?

The world is still deceiv'd with ornament,
In law what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion,
What * * * * * * error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on his outward parts
How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules, and frowning Mars;
Who, inward search'd, have livers white as milk?
* * * * * * * * *
* * * * * Look on beauty,
And you shall see 'tis purchas'd by the weight;
Which therein works a miracle in nature,
Making them lightest that wear most of it;
So are those crisped snaky golden locks,
Which make such wanton gambols with the wind,
Upon supposed fairness, often known
To be the dowry of a second head,
The skull that bred them, in the sepulchre.
Thus ornament is but the guilded shore
To a most dangerous sea; the beauteous scarf
Veiling an Indian beauty; in a word,
The seeming truth which cunning times put on
To entrap the wisest.

Miscellaneous.

PORTRAIT OF LAFAYETTE.

A portrait of General Lafayette, has lately been presented to Congress by Mr *Schaeffer* of Paris, the artist by whom it was executed. It has arrived in Washington, and has been placed in the Rotunda of the capitol for public examination. The following statement respecting it is from one of the late Washington papers.

It is a full length, as large as life, and in all the essentials of likeness, expression, character, and colo-ring, is in our opinion, the best portrait we have ever seen. Its fidelity to the venerable original is, indeed, most admirable. Schæffer is an artist of eminence in Paris, and being a man withal of private worth, talents, and liberal principles, he is often a guest at La Grange, for weeks together. These visits, affording him ample opportunity of studying the illustrious individual, whom he greatly venerates, have enabled him to produce, with so much truth, this triumphant specimen of his skill. We have been informed that GERARD, the greatest painter, perhaps, in Europe—at least the head of his profession in France—was about to undertake a portrait of General LAFAYETTE, but on viewing the Portrait executed by SCHEFFER, he abandoned his purpose, despairing, he said, to equal its *vraisemblance* to the original. It is this portrait which M. SCHEFFER has, in such handsome terms, presented to Congress; and it is a present every way worthy of the artist, the distinguished original, and the elevated body to which it has been tendered.

OF MAN, PHYSICALLY CONSIDERED.

The two following articles are from the great work of M. Malte-Brun, now publishing in this city by Messrs. Wells & Lilly. These particular extracts are from the part of the work called Physical and Political Geography.

The physical organization of man, while it subjects him to those laws of generation, growth and dissolution, which extend to all orders of living nature, bears at the same time, in each of its parts, and as a whole, a character so peculiar, so extraordinary, and so sublime, that it is impossible to suppose even the most distant relationship between the brutes, which do nothing but feed and propagate on the surface of the earth, and him who is born to exercise dominion over them. That upright and elevated port, which indicates both dignity and courage; those hands, the trusty instruments of our will. the dexterous performers of the most magnificent, as well as the most useful works; those eyes, uplifted from the dust, whose intelligent glance can survey the immensity of the heavens; those organs, which enable us to express thought by articulate sounds of endless variety; the admirable union of strength and suppleness in all our members; finally, the harmony and perfectibility of all our senses, assign to us the first rank amongst living beings, and give us both the right to claim and the power to hold the empire of the earth.

Causes of the difference of Stature.

Every person knows that a simple mode of life, abundance of nutricious food, and a salubrious atmosphere, give to all organic beings large and graceful forms. The example of the Laplanders and Hungarians, whose language indicates their common origin, and who differ extremely in stature and physiognomy, sufficiently proves that the beauty of the same race varies with the climate and the qualities of the country. The Germans of Tacitus, those Patagonians of Europe are no longer found in civilized and cultivated Germany, whilst the Hollander, in the interior of the colony of the Cape, has become almost a giant. How many contrasts do we not meet with in a single nation, and at inconsiderable distances? The female peasants of Westrogothia are uncommonly pretty, and those of Dalecarlia are in general ugly, although both provinces occupy the centre of the real country of the Goths. Violent passions, the yoke of superstition, dull or cheerful occupations, habits of activity or indolence, stamp a permanent character on the physiognomy of whole nations.

SELECTED FOR THE CHRISTIAN REGISTER.

Woman.

The influence of the sex, whether good or evil, is one of the mightiest powers, which operate in the formation of character; and as there is nothing which improves and refines it like the society of virtuous women, so there is nothing, which can pollute and debase it more than an intercourse with those of an opposite character. There is no wickedness like the wickedness of a woman.—*U. S. Lit. Gaz.*

Byron.

His lordship's own deathbed seems not to have been troubled by fears of the future, but this does not persuade us, that his life was not frequently tortured by such fears, nor that he had not many moments when he wished as sincerely, as any dying person whatever, that he could hope for a better world. What he wanted, however, in religion, was made up in superstition; for your infidel does not always reject Christianity for want of credulity. He believed in omens, lucky days, and above all, held that convenient faith, which lays upon destiny the fault of one's own imprudence or wickedness.—*ib.*

INFLUENCE OF LAWS, GOVERNMENT &C. ON MANNERS.

The United States Literary Gazette, speaking of *Medwins'* Conversations of Lord Byron, says:

"There is one view given in this volume, which, if it approaches at all to the truth, and that it has some foundation we shall believe (whether this book shall be proved authentic or not) should make us sincerely grateful that we live under a better influence. We mean the view of depravity, not merely of the people of Italy, but of many among the higher ranks in the British empire. It is a consequence of a government, as well as of individual conduct, founded on just principles, that not only their immediate results, but those that are more distant and contingent, shall be prosperous and happy. We doubt not that among the middling classes of British society, public opinion is as powerful a guardian of virtue and morality, as it is in New England. But the misfortune is, that a class should exist, which may be in some measure above the influence of this opinion. But the corner stone of the structure of our government, the principle which recognizes the natural equality of the rights of mankind, and refuses to admit the absurd pretensions of primogeniture,—prevents the entailment of estates and titles; with a silent and continual operation, obstructs the unnatural separation of wealth and industry, of labour and enjoyment; and puts an eternal *veto* upon the elevation of a body of men, above the controul of the opinion and moral sense of their fellows. *ib.*

From the European Review.

PRINCIPLES OF FEMALE COSTUME.

I. The first principle of costume is that a loose drapery, which adjusts itself partly by hanging and partly by rapping around the figure, is preferable to the tighter dress, which is chiefly adjusted by its make and form.

There are two reasons of this superiority:

1st. A loose drapery is always cooler in summer, warmer in winter, and at both seasons less adapted to transmit sudden changes of temperature than a tight dress. This reason regards *utility.*

2dly. A loose drapery may always be disposed either beautifully or grandly; a tight dress is always ugly, and generally ridiculous. This reason regards *expression.*

II. Another principle of costume is, that as all objects, when enlarged above and diminished inferiorly, have, like the inverted pyramid, an air of lightness, and that of heaviness when oppositely constructed—so the human figure, when enlarged above and diminished inferiorly by the mode of custume, has the appearance of lightness; and that of heaviness when differently dressed.

Hence, as already observed, the small head-dress and enormous train characterized the more stately dame, while the large hat or bonnet, and shorter dress, distinguished the livelier girl.

In entering upon a critical examination of female costume, especially of that of the present day, it ought to be observed, that it acquired its character soon after the beginning of the French Revolution, when the imitation of the Grecian models assumed great popularity. It was then that the former stiff and awkward dress was laid aside for one of superior ease and gracefulness, and more consonant to nature. In its general characteristics that dress has continued till the present time; and the chief point in which it has at any period, varied, has been the elevation or depression of the waist. It has occasionally been high, low, or intermediately placed; and it is evident that the intemediate place is alone either natural or becoming.

The investments of the whole figure which are most commonly used are shawls or scarfs.

The shawl is adapted only for tall and thin figures; but it admits of no very fine effects even for them, while it is ruinous to shorter and *en bon point* figures, however beautifully formed.

The scarf is better adapted to all figures; it corresponds exactly to the *peplum* of the ancient Grecian women, and it admits of the same expressive arrangements.

THE BADGE.

A short communication was inserted in our columns last week in relation to this interesting little work.—An additional evidence of its merit will be found in the rapidity with which the edition lately published has sold. All the productions of this author have met a very favourable reception with the public. We have been happy to observe a very handsome notice of "The Factory Girl," "Filial Affection," "James Talbot,' &c. in the *New-York Minerva*, an able weekly Journal. Speaking of the author of these works, the writer in the Minerva remarks:—

She has given us a lively and agreeable representation of American manners. The modes of life and conversation peculiar to the nothern states are exhibited with much spirit and truth, and yet without any exaggeration or pretension.

The style of the works before us is marked by delicacy and grace; and perfectly harmonizes with the simple and unambitious character of the stories; It is pure, flowing and unaffected. The dialogue is generally animated and well sustained; and occasionally affords glimpses of considerable dramatic talent.

We are not sure that the unobtrusive merit of these tales will strike all readers; for there is nothing in them that is glaring, nothing that is intended for effect. And we scarcely dare confess how much we have been charmed with them. But we are confident that they cannot be read without producing a strong moral impression; and that their influence must be favorable to the cause of virtue.

NORTH AMERICAN REVIEW. The Portsmouth Journal speaking of the last number of this able work, has the following sentence in relation to the article on General Lafayette.

The account of *Lafayette* may be ranked among the best biographical sketches with which American literature has yet been enriched. It should be read by every man who has a heart to feel moral sublimity. and who is able to appreciate the value of unpretending patriotism.

MINERALOGY. The following article relative to the minerals to be found in the western part of Mass. is from a communication lately published in the Hamphire Gazette, at Northampton:—

MR JUDD—As this vicinity has become a place of considerable resort for mineralogists, I take the liberty of giving for their information the localities, by publishing which you will gratify those of your readers who have paid attention to mineralogy.

At Southampton mine are found:—Sulphuret of Lead, (Galena;) Carbonate of Lead and Molybdate of Lead, in small quantities; Sulphuret of Zinc, (Blende;) Sulphuret of Copper—Sulphate of Barytes, (Ponderous Spar)—Argentine, (Silver Spar)—Hog-tooth Spar, (another variety of Carbonate of Lime)—Fluate of Lime in small quantities—Adularia and Flesh-colored Feldspar.

At Chesterfield, on Mr Richard Clark's farm, are found—Rubellite, (Red Schorl)—Green Tourmaline Cleavelandite, (N. American Spar)—Beryl—Staurotide—Indicolite—Rosecolored Mica, &c.

On Dea. Searle's farm are found—Cyanite, (Sappare)—Garnets and other common minerals.

At Williamsburg are found—Argentine—Plumose Mica, and others common to Southampton.

At Chester many minerals have been recently found which had not before been discovered in this region of the country; and probably the industry of Dr Emmons will bring many more to light. The minerals of Chesterfield, more particularly Rubellite and Green Tourmaline of Mr Clark's farm are not surpassed in beauty by any in this country. The Argentine of Williamsburgh is much more beautiful than that of Southampton. These two are the only known localities of this mineral in America. W.

CHRISTIAN EXAMINER.

THIS DAY Published by CUMMINGS HILLIARD & Co.

CONTENTS.

MISCELLANY. Notes upon the Bible No. VI. On the works of God—The Claim of Future Generations upon the Present Age—Indifference to God's Common Goodness.

COLLECTIONS. Notice of a passage in Mosheim—Extract from Jeremy Taylor—Extract from Cicero—Epistle of Fronto.

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REVIEW. Private Correspondence of William Cowper, Esq, with several of his most intimate Friends—Letters on the Gospels.

INTELLIGENCE. Colonization Society—Baptist Convention of Massachusetts—Society for Propagating the Gospel among the Indians and Others in North America—Indian Controversy—Peace Society—Divinity School at Cambridge—New Publications—Dedication—Installation—Ordinations—Obituary—To Readers and Correspondents.

All remittances for this work, and communications relating to it, (of whatever kind,) are henceforward to be addressed to Mr FREDERICK T. GRAY, at the store of Messrs Cummings, Hilliard & Co. No. 134 Washington street, Boston. Jan. 8.

District of Massachusetts, *to wit:*

District Clerk's Office,

BE IT REMEMBERED, that on the 4th day of December A. D. 1824, in the forty-ninth year of the independence of the United States of America, JOHN LAURIS BLAKE, of the said District, has deposited in this office the title of a book, the right wherof he claims as Author, in the words following, *to wit:*—

"Conversations on Natural Philosophy, in which the Elements of that Science are particularly explained, and adapted to the comprehension of young pupils; illustrated with plates. By the author of Conversations on Chemistry, and Conversations on Political Economy. Improved by appropriate questions, for the examination of scholars, also, by illustrative Notes and a Dictionary of Philosopical Terms. By Rev. J. L. Blake, A. M. Rector of St Mathew's Church, and Principal of a Literary Seminary, Boston, Mass. Tenth American Edition.

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therin mentioned;", and also to an Act entitled, "An act supplementary to an act, entitled, an act for the Encouragemnt of learning, by securing the copies of maps, charts and Books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing engraving and etching historical, and other prints. ep4t

JNO. W. DAVIS. {*Clerk of the District of Massachusetts.*

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale the Bridgewater Collection, 14th edition. Also, the twelfth and thirteenth editions of the same work; Handel and Hadn Society Collection of Church Music; Old Colony Collection of Anthems; third edition Handel's Messiah; Haydn's Creation; Harmonia Sacra; Hubbard's Thirty Anthems; Lock Hospital Collection; Callcott's Musical Grammar; Kellman's do; Mitchell's Lord's day; Hallelujah Chorus; Leach's Canaan; Hubbard's Essay on Musick; Winchell's Sacred Harmony—at 3,50 per doz.

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Jan. 7.

HISTORICAL READER.

A Few copies of the HISTORICAL READER for sale at this office. Jan. 29

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THE ADDRESS of JOHN WARE M. D. before the Massachusetts Peace Society, is for sale at this office.

MORAL & RELIGIOUS TRACTS.

MONROE & FRANCIS, No 128, *Washington-Street*, late No. 4, *Cornhill*, have assumed the *General Agency* for THE PUBLISHING FUND SOCIETY and offer for sale.

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☞ The above-named books and tracts for sale also at the Counting Room of the Christian Register.

Boston, Dec. 24.

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Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first part, 8 cents, 2d do, 10 cts. third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

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A FEW Copies for sale at this Office of "Remarks on the Dangers and Duties of SEPULTURE, or Security for the living with respect and repose for the dead. By a Fellow of the Massachusetts Medical Society."

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A SERMON On the DOCTRINE OF GRACE, by Joseph Richardson, Minister of the first Parish in Hingham—just published and for sale at this office.

Jan. 22.

CHRISTIAN REGISTER

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